A TREATISE OF JUSTIFICATION;

Tending to prove that a Sinner is justified before God, onely by Christs Righteousnesse imputed.

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To the Reader.

THou canst not be ignorant (*good Reader*,) what speciall differences have been, (and yet are) amongst our selvs in some points, about the *justification of a sinner before* GOD. Whence many weake mindes have been somewhat perplexed, & some strong ones (at least in their own conceits) exceedingly distempered; as though there were amongst us which over-turned Foundations, teaching blasphemous Heresies about this matter: whereas all of us with one

mouth professe this, *That a sinner is justified, not by any Formall inherent righteousnes in himself, but only by the free & meer grace and mercy of GOD, through the meritorious satisfactiō of our SAVIOUR CHRIST, the only Mediator betweene God and a Sinner.* Wherein we all give all the glory of our Justification & Salvation to God in Christ Jesus, and therein hold the maine Foundation. We differ onely in certaine Circumstances, wherein nothing is derogated, either from the mercy of God, or merits of Christ, or arrogated to our own works.

Some of us hold, that a sinner is justified by the vertue & merits both of Christs active and passive obedience imputed. Other-some, by the merits of his passive obedience imputed, but not

not of his Active. A third sort, by the merits both of his active and passive, but not imputed.

The first, gives all to Christ. but equally divides the vertue, between his active and passive righteousnesse. The second gives no lesse to him: only that which it takes from the active, it gives superabundantly to the passive.

The third, gives as much to Christ, as either of the other, derogating nothing from the vertue, either of the active or passive, but denying only a speciall manner of application.

The first of these opinions hath bin, & (for ought I know) is most generally received, & is that which seemes most *Orthodoxall*, & which in this Treatise I desire to maintain. If in some few passages, I goe out of that beaten track, which they have

kept, who before me have maintained this truth, it is not from any affectation of singularitie; For I never held it safe, nor any credit to walke alone, in any matter of Religion, any further then meere necessity, and just *Apologie* requires: but because some parts of the way, which they goe, lyes over such hills, as I am not able to climbe, I therefore have been forced sometimes to goe somewhat aside, that I might the better come againe into the way, where it lies in the plaine.

For the other two opinions, (with due reverence, reserved to the maintainers of them; whom I acknowledge to be great learned and worthie Divines) I think them somewhat erroneous; but withall, to have risen from two positions (to my

seeming) as erroneous, held or granted by some (if not all) who have maintaintained the first.

1. *That Christ by the merits of his Passive obedience onely, hath freed us from the guilt of all sin, both Actuall, and Originall, of Omission and Commission.*

2. *That in the imputation of Christs obedience both Active & Passive, God doth so behold and consider a sinner in Christ as if the sinner himself had done & suffer'd, those very particulars which Christ did, & suffer'd for him.*

The first of these, is the very ground and Foundation of the second opinion: which being granted, I cannot (as yet) see how it can be avoided, but that we must hold the same. For what more can be required, to the Justification of a sinner, then to be freed, and expiated of all

sins

sinnes whatsoever, not onely of Commission, but Omission.

Can a man possibly be more justified, then so to be freed frō all sinne & fault, as to be esteemed and judged as one that never committed any evill forbidden & never omitted any good required? Doth Christs active Righteousnes according to the Law consist in any thing else, but in the leaving undone of whatsoever evill forbidden, and in the doing of all good things commanded? What then availeth the imputation of this, when so much is granted to be obtained by the other? if therefore we will firmely maintaine the first opinion, I cannot see, but we must needs forego this first Position, and hold,

That to the very expiation of sin and the freeing from the guilt there-

thereof, the imputation both of the Active and Passive righteousnesse of Christ are necessary, and that the one is not to be separated from the other.

The second Position taketh *Imputation* in such a strict sense as seemes not necessary; For both the Active & Passive righteousnesse of Christ, may be said to be imputed to a Sinner, if God (without any further cõsideration) but accept that which Christ hath done and suffred, as a full satisfaction, for that which a sinner should have done, or suffered in his own person: besides that, it seemes to take away all necessity of the imputation of Christs sufferings. For if God repute Christs fulfilling of the Law, to be every sinners fulfilling of the Law, then in his fulfilling thereof, is every such sinner

nes (to whom it is in such a manner imputed) perfectly righteous. If perfectly righteous, perfectly justifiable, what needes then Christ moreover, either to suffer for the Justification of a sinner, or a sinner to be reputed to suffer in Christ, to any such end?

This other position, (as I conceive) hath given occasion of the third Opinion. The Author thereof, (a very Learned, Reverend, and Judicious Divine) denying all Imputation, both of the Active and Passive righteousnesse of Christ (as farre as I can learne,) onely in the strict sense aforesaid, and that (as it seemes to me,) upon good ground, as may appeare further somewhat in this Treatise.

Our differences then (blessed be God,) are not so great, but there

there is both possibilitie, and hope of Reconciliation, and no such cause of any fiery Oppositions one against another; especially, seeing that they who herein are out of the way, may seeme to have been put out thereof, onely by the blocks that our selves have laid therein. I take not upon me to be a Moderator between so many Learned men of all sides, or to see further then they, into so great a Mysterie.

If in some petty Circumstances I have discover'd that which they have overseen, it is not so much for want of any sharpnes of sight in them, as for that they have not stooped so low as I have done: It being not strange for them that look highest, and see furthest, to over-see much; and not unusuall for those

those who are standers by, (though simple in comparison) to see some things, which the cunningest Gamesters sometimes oversee.

I first penned this Treatise to teach my self, and have herein opposed my self as much as any man else, as may well be known to some, who know what I have formerly held.

After, for my further satisfaction and information, I caused divers Copies thereof to be written forth, and communicated them to sundry Reverend and learned Divines, submitting the same to their censures; from whom I received (out of their love) divers materiall Animadversions, and doubts: which though they have not bin of force to move me to change my mind in any materiall point, yet

yet have made me explain matters more fully, then otherwise I should have thought had been needfull. Yet if herein I have not satisfied them, or any else they shall bind me unto them, if they will be pleased further to animadvert, and object against such Particulars, where they shall rest unsatisfied.

That it dares thus boldly come forth in publique, it is not so much from any heartning it hath had from me, as through some private encouragements from others, farre more Learned and Judicious then my self; whom thou must blame, if it prove of no use to the Church of God.

The World I know hath long groaned under the multitude of Books, and yet still it desires and calls for more; The b[illegible]

it, this Booke is of so little burden, that it can have no more sense of it, then an Elephant, though never so loaded, can have of a Flye that sits upon it.

I have said no more of *Faith*, then was needfull for the understanding of the nature of *Justification*, and of that force and use that it hath therein; and the rather, for that it deserves a Treatise of it self, which (but for some distractions) I had attempted before now: yet I rather desire that some other, more sufficient, would take it out of my hand, and take this also from my hand, and polish it, as the excellency of the *Argument* requires, then which certainly there is not (amongst all the heads of Divinitie) any one more necessary, profitable,

or

or comfortable, especially, to afflicted and humbled Sinners.

Thus praying thee to pardon my great boldnesse, and to take in good part this poore *Essay*, and where I may seeme to erre, to help me by thy prayers, and other meanes into the way; I bid thee Farewell in Christ. *New-hall April* 8. 1615.

Thine,

W. B.

1833 1859
1652 1619
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THE ARGUMENTS of the severall Chapters.

1. *Of the Signification of the Word.*
2. *What Justification is.*
3. *Of the degrees of Justification.*
4. *Of Justification, by inherent Righteousnesse.*
5. *Of the Justification of those, who are not inherently Righteous.*
6. *Of satisfaction in generall.*
7. *Of satisfaction in speciall.*
8. *Of Pardon.*
9. *Of Justification before God.*
10. *That no man is Righteous or justifiable in Gods sight, by the righteousnesse of the Law, or by his own inherent Righteousnesse.*

11. That no man can make satisfaction for his own, or an other mans sinne.
12. That no other meere Creature, can make satisfaction for the sinne of Man.
13. That the Sonne of God hath made satisfaction for the sinnes of all them that shall be justified.
14. Of the pardon of sinne, and our Adoption.
15. Of Justifying Faith.
16. Of Justification before man.

OF JUSTIFICATION.

The I. CHAPTER.

Of the signification of the Word.

THE *Latine Justifico* (of which our *English* word *To justifie* is derived) is not to be found in *Tully*, *Cæsar*, *Terence*, or any other the Auncient and purest Authors of the Latine Tongue, but was made since by Latine Divines, to expresse that which is universally meant by the *Hebrew* הצדיק, and the *Greeke* δικαιόω. All which, especially

the *Hebrew* and *Latine* (according to the Notation of the words) doe signifie *to make just*: As, *to purifie*, signifies to make pure: *to sanctifie*, to make holy, &c.

2 One may be said in ordinary form of speech *To be made just*, two manner of waies: By *Infusion*, or *Plea*.

3 By *Infusion*, when the quality, habit, or vertue of Justice is by any kinde of meanes, really put into, procured or effected in any person, whether by his own act, or by anothers, whether in whole, or in any part or degree, whether immediatly ingenerated, or created in that subiect, in which it subsisteth, or powred into it, as wine into an empty vessell; or whether mediately gotten, as learning by the precept of the Master, or health

health by the Potion of the Physitian; strength, activitie, or any other habite of body or minde by exercise, &c.

4 After this manner was *Adam made just* in the first Creation. In the same manner are they in some degree *made just*, who are regenerated and sanctified, and who by the Word and Sacraments, and other meanes and exercises of Religion, do grow and increase in holinesse and righteousnes. And in this sense the Wiseman speakes, *Eccle.7.29. Lo, this only have I found, that God made man just; but they have sought many invemions.*

5 They who are in any such manner *made just*, are (as the Schooles use to speake) formally just, or just by righteousnes inherent.

6 Though *to make just*, in the

ſenſe aforeſaid be moſt properly *to make juſt*: yet to *Juſtifie* either in our Engliſh, or the Latine tongue, (either in common uſe, or any approved Author) doth not ſignifie, *to make juſt* in any ſuch ſenſe: no more (for ought yet hath been ſhewed to the contrary) doth the *Hebrew* or the *Greeke* word aforeſaid.

7 To *be made juſt by Plea*, is, when the juſtice of any perſon, any waies queſtioned, is manifeſted and diſcovered, by words or other meanes equivalent thereunto. Hence, as we ſay of thoſe, who change and accuſe a man of any act of villanie, he makes him a knave or a villaine: So contrarily we ſay of him, who hath pleaded a perſons innocency, that is accuſed or charged, he hath made him an honeſt

honeſt man. Hence in like manner, as they are ſaid, *To take away the righteouſnes of the righteous, which accuſe or condemne the innocēt.* Iſa. 5. 23. So may they by the ſame form of ſpeech be ſaid (a) *to give righteouſneſs*, which plead for, & excuſe thoſe which are any waies charged or accuſed, whether juſtly or unjuſtly.

(a) Iob 9 20.

8 Though to *be made juſt* in this ſenſe, be not ſo properly to *be made juſt*, as in the former; yet in this ſenſe uſually & properly, is the (*b*) Latine, and our Engliſh word to *Juſtifie* uſed, ſo alſo are the *Greek* and *Hebrew* words aforeſaid. Therefore *Grammarians* interpret δικαῖον, by δίκαιον νομίζειν, i. To eſteeme and judge one to be righteous. See *Heſchyus* and *Suidas* on this word.

(b) Iuſtificare

9. Though therefore the Notation aforesaid, doe indifferently favour either, and more the former; yet for the true meaning and signification of words, the common use is more to be regarded then that which sounds from the Notation.

10. The *Hebrew* חקים which properly signifies Laws or statutes) the old Interpreter usually translates (though barbarously) *Justificationes*, Justifications, *Psal.* 119. 4, 8, *&c.* But it cannot be proved, that therefore they are so called, in respect that *they make* the obſervers of the *just* in the first sense; but rather because, after that a man is *made just* by them in the first sense, they are meanes to defend, and maintaine and warrant that Justice, and so are a meanes to make them *just* in this

this latter ſenſe; It being a good Plea, that a man is juſt, when it may be avouched againſt any that takes exception, that that which he hath done is according to Gods Statutes.

11 Hence alſo the Law in generall is ſaid to juſtifie thoſe who are or ſhall be righteous, according thereunto: not in this reſpect, that in and through the obſervance thereof, a man is formally, or inherently righteous; but when being formally juſt and righteous thereby, he is by the ſame acquitted and freed from injuſtice: as when a Judge ſhall execute a Malefactor according to the Lawes of the State, the ſaid Lawes make him not juſt, in the firſt ſenſe; but they only juſtifie the Judge, and ſo *make him juſt* in the ſecond ſenſe, when they ſhall

warrant and discharge him against the charge & imputation of injustice in that action.

Contr. Bell. de Justif. l. 2 cap. 3. Sect. 9.

12 Though by teaching and instructing, Ministers may be said to be instruments and meanes of making men formally and inherently just in some degree: yet it followeth not; that in that respect they are said to *justifie*, *Dan.* 12. 3. But they may be said rather to justifie, as they are meanes and instruments to bring men to beleeve in Christ, whereby they are justified, and so *made righteous* in the other sense. In the same respect Ministers are said to save, and to bind and loose: 1 *Tim.* 4. 16. *Mat.* 18 18 *Joh.* 20. 23.

13 Where it is said, *Rev* 22. *Let him that is just, be justified still*; We are not necessarily to understand thereby, Let him still

Contr. Bell. ibi. Sect. 9.

be

be made Juſt, or ſtill proceed to be made Juſt by inherent righteouſneſſe. But let him ſtill more and more continue to declare and ſhew himſelf Juſt, which is to *make juſt* in this latter ſenſe.

14. That may be granted therfore which *Auguſtine* ſaith; *that he that juſtifies a wicked mã, makes him of a wicked man, a juſt man.* In *Pſal.* 30. *That by the grace of GOD we are juſtified, i. Made juſt: Lib.* 2. *de peccatorum meritis & remiſſ. cap.* 33. *That to be juſtified, is nothing elſe but to be made juſt: Lib de ſpirit. & lit. cap.* 26. *&c.* And yet it will not follow thence, that he held, that to *juſtifie* ſignifieth to *make juſt*, by formall and inherent righteouſneſſe. *Contr. Bell. Ibid. Stel.* 19

The II. Chap.

Of Justification in generall what it is.

1 *Justification* therefore (according to the universall use of the word) is the declaring of a person that is accused or suspected of a fault, and in that regard obnoxious to blame or punishment, to be righteous and just: and consequently unworthy either the one or the other, *Deut.* 25. 1. *Isa.* 43. 9. *Mat.* 11. 19 2 *Sam.* 15. 4. *Pro.* 17. 15. *Isa.* 5. 23. & 50. 8. *Rom.* 8. 3.

2 Where one is not questioned for, nor so much as suspected of any fault, there Justification hath no place: yea, in such a case to justifie a person, is com-

commonly reputed, a ſecret accuſation and condemnation of him. And if the party charged or ſuſpected, be no way liable to blame or puniſhment in that reſpect, the juſtification of ſuch a one ſeemes needleſſe and endleſſe.

3 Though therefore out of theſe caſes, there may be a declaration of Juſtice: yet we never uſe to call any ſuch declaration by the name of Juſtification, but by the generall name of praiſe or commendation.

4 Hence, if *Adam* had not ſinned, and if there had been no Divels to have charged him with ſinne, nor any ground or colour to ſuſpect him of ſinne, though he might in this caſe, to his praiſe and commendation, have beene declared and pronounced to be juſt and innocent;

nocent: yet he could not therein properly be said to be *justified*. When a Father declares the vertue & goodnes of his childe to a stranger, who neither knowes good, nor suspects evill by him, we use to say, he praiseth and commendeth his childe: but we never say, he justifies him, but in case of accusation and charge. Though therefore there can be no Justification without a declaration of righteousnesse: yet that may be, where there neither is, nor needs to be any Justification.

5 Hence also God and Wisdome are said to be justified, not as often as they are praised and extolled, or their righteousnesse meerely declared; but so far forth onely as their waies and works are declared to be just & free from blame, against the-

the conceits & charges of wicked men, who use by some meanes or other, to make them unjust, and when by meanes of such a declaration, they are vindicated from dishonour.
Rom. 3. 3, 4. *Matth.* 11. 19. *Luke* 7. 35.

6 *Justification* therefore in substance, is the same with *Apology* or defence.

7 So to declare ones Justice, as to declare not onely that he is free from blame, but also worthie of a reward, is more then to Iustifie.

8 It is not of the essence of Justification, that it be done in publike Judgement, but it may be indifferently, either in private or publicke, and may bee performed, either by the partie himselfe, that is questioned or suspected, or by another, whether

ther Friend, Witnes, Advocate, or Judge.

9 The immediate end of Justification, is so farre forth to remove the blot and aspersion of injustice from a person, that he may be freed (as much as in the power of the Justifier lies) from blame, punishment, or reproach.

10 The proper matter of Justification, is Justice or Innocency, not caused or produced by the Act of Justification, but existing some way or other before. For a person is not therefore just, because he is justified; but he is therefore justified, because he is *just*; the justice of the partie justified, being the cause of his justification, and not his justification the cause of his justice.

11 The Form is the pleading of the said righteousnes or innocency,

cencie in the caſes afore ſpoken.

12 One uſuall and ſpeciall effect thereof, is *Reconciliation*; which is a pacification of that partie, who is, or may be (upon conceit of fault done) provoked to diſlike, blame, or puniſh. And in this reſpect (according to the judgement of reverend and learned Divines) may *Juſtification* be ſaid to be a part of *Reconciliation*, though not ſo properly; conſidering that there may be *juſtification*, where there is no *reconciliation*, and *Reconciliation*, where there is no *Juſtification*. And therefore *Juſtification* cannot be any ſuch member or part thereof, as doth conſtitute the ſame, except it be taken in a larger ſenſe, then the common uſe of the word extendeth unto.

13 Contrary to *Juſtification*,

is

is (a) Condemnation, Accusation, Slander, Calumniation, Crimination, and such like, against one or other of which, *Justification* alwayes fighteth; and in the removall of which, the speciall use thereof consisteth,

(a) *Prov.* 17.5. *Isa.* 5.23. & 50. 8. *Rom.* 8.33.

Chap. III.

Of the Degrees of *Justification* in generall.

1 IN *Justification* we are to consider, first, the Degrees, then the kindes.

2 The degrees be divers. Some, in regard of the matter of *justification*: Other-some in regard of the *Forme*.

3 In regard of the *Matter*. First, *Justification* is either compleat,

pleat or incompleat.

4 Compleat, when thereby a party is declar'd to be throughly and fully freed, from the fault that is charged upon him, and all the degrees thereof.

5 Incompleat, when the partie is not fully cleared, but when by Circumstances the fault is onely in some degree, lessened, mitigated, and excused.

6 Hereunto may be reduced *Justification*, by comparison, which is, when a person is not simply declared, to be righteous, but onely in comparison of others, wo have had more meanes, to make them righteous. Thus is *Samaria* said to be justified by *Jerusalem*, *Ezek.* 16. 51.

7 Such a comparative *Justification*, is after a sort, Metaphorical

ricall only. For as in perfect and true Justification, a man that before might seeme foultie, appeares then free from fault: So those who are in truth guiltie when they are compared with those, who are worse, by meanes thereof, their faults either appeare the lesse, or not at all; As great lights so darken and obscure the lesser, that they seeme to extinguish them; and are commonly said to extinguish them. But yet tropically; because during that time, they are as lights extinguished.

8 Secondly, *Justification* in respect of the matter may be universall, or particular.

9 Universall, when a partie is declared, to be free from all sorts & degrees of faults whatsoever. *Rom.* 8. 33.

10 Particular when one is de-

declared to be free, from such particular faults onely, as he is charged with, or suspected for, how guilty soever he may both be, and be knowne to be, of other faults not questioned; *Psal.* 73,4,5. *Luk.* 20.14,15.

11 The first of these is called by our Divines, the Justification of the person; the other the Justification of the cause, though in truth the person is justified in both; in the one absolutely, in the other respectively. And to speake properly, that onely is the Justification of the cause, whereby a Particular cause, that is accused, or thought to be naught, is pleaded to be good and just. And the maine end of such a justification also, doth not so much respect the cause it selfe, as the Person whose it is; The cause being

justi-

justified, that thereby the par
especially, whose cause it
may be justified, who is judge
faultie, till the particular ca
befreed from fault.

12 Justification in respect
the Forme, may be either
Assertion onely, or by Demo
stration also.

13 By Assertion only, wh
a partie is onely nakedly pr
nounced, or with Affeverati
or oath also, affirmed to be fr
from fault.

14 Either of these is suffi
ent, where the credit of hi
that justifieth is without ju
exception. Otherwise, though
have the name, yet it is as goo
as no justification.

15 Justification by Demo
stration also, is, when by suffic
ent proofs and other argument
the innocency of any person
evi

vinced, and thereby the accu-
ers or surmisers convicted of
ror or malice.

16 This degree of Justifica-
on is sufficient, be the partie
hat justifieth never so subject
o exception, or (as we say)
racked in credit.

17 Furthermore, Justifica-
ion also in respect of Forme,
ay be either in colour onely,
r in truth.

18 In colour onely, when by
ophistication, colluſion, æqui-
ocation, &c. faults are excu-
d, leſſened, or made no faults.
s. 17. 15. & 24. 24. *Isa.* 23. 20.

19 This manner or degree of
Justification, (unworthily ſo cal-
ed) is of no force, but with ſuch
ind of perſons, as may be de-
uded. And therefore it is called
Juſtification, becauſe with ſuch
ind of perſons, it uſually pro-
duceth

duceth the same effects th
Justification doth, at least
the fraud and error be discov
red.

20 Justification in truth,
when that which is done, an
said herein, is in truth and si
cerity.

Chap. IIII.

Of Justification by inherent righteousnesse.

1 Hitherto of the degre
of *Justification*; the kin
follow. And it is eith
of persons inherently just, or o
therwise.

2 The Justification of a per
son inherently just, is when th
Non-commission of a fault that
charged, is directly pleaded.

3 This is done by shewing
eithe

either that he did not that fault which he is charged with, or that that which he is charged with as a fault, is no fault; 1 *Sam.* 14.10,12. *Jer.* 26.15,16.

4 They who are Justified after this manner, are justified by their own workes and merits. For they who are found innocent, and free from commission of fault, according to the degree thereof, have a righteousnesse of their own: and righteousnesse meriteth justification.

5 This kind of Justification is not a making just by inherent righteousnesse, but a declaring just, for inherent righteousnesse.

CHAP.

CHAP. V.

Of the justification of those who are not inherently righteous.

1 THe justification of such as are not inherently righteous, is, when the fault that is charged, is knowledged, and satisfaction pleaded.

2 No mortall man can devise any other meanes by which such a person should be justified.

3 Where a fault committed is not acknowledged, but concealed or denied, there the partie cannot be said to be justified, whatsoever else may bee pleaded for him.

4 Though the fault be acknow-

knowledged, and confeſſed: yet it is not ſufficient to Juſtification, except ſatisfaction alſo can be pleaded.

Chap. VI.

Of Satisfaction in generall.

1 Satisfaction is, when ſufficient amends is made to the party offended for the fault done, by meanes whereof, freedome from puniſhment is merited, and the fault thereby after a ſort extinguiſhed.

2 Sufficient amends is then made, when the offended party, or his Subſtitute, reapeth as much benefit, at leaſt, as hee ſhould have done if the fault had not been committed.

3 This Satisfaction, being of the ſame merit with righte-

ouſneſs, muſt needs be eſteemed for righteouſneſs. Hence hee that can plead ſuch an amends, is to be reputed as if he had not committed the fault, and by conſequent, after a ſort juſt or righteous.

4 Sometimes the party offended may accept for ſatisfaction that which doth not make either full amends, or any amends for the fault done: yea, he may ſometimes accept of a bare acknowledgement of a fault, or of promiſe of amendment for the time preſent or to come, as ſatisfaction: but the pleading of ſuch a reputed ſatisfaction is not to juſtifie.

5 Hence, where a fault is of that nature, and hath done ſuch hurt of that kind, that no ſufficient amends can bee made, there the party guilty hath no meane

meanes to be justified.

6 Such a satisfaction once made, the partie is to be esteemed as blameleſſe, as if he had not treſpaſſed at all: for, having made full amends, he is free in that regard from deſert of evill. And he that is free from deſert of evill, is in the ſame regard (and that deſervedly) to be reputed blameleſſe.

Chap. VII.

Of ſatisfaction in ſpeciall.

1 Satisfaction may be made either by doing, or ſuffering: or by both.

2 That doing or ſuffering is of no force to ſatisfie which is due by bond, though the party offending had committed no fault at all; it being ridiculous to account the payment of one

debt for the discharge of another.

3 Satisfaction also may bee made either by the party himselfe, or by another; or partly by himselfe, and partly by another.

4 So farre forth as any are justified by satisfaction made by themselves, they are no lesse justified by their own merits and works, then they who never offended: those satisfactory acts of theirs being æquivalent in merit to that Justice which by the fault committed they were deprived of.

5 He may be said after a sort to satisfie in his owne person by suffering, who can plead that the party offended hath committed the same, or an equall, or greater fault against him.

6 Sa-

6 Satisfaction made by another, is, when that which is done, or suffered by another, is accepted for that which ought to have been done or suffered by the offender himselfe.

7 This may be either by doing or suffering the same kind of things that the offender ought to have done; or such things as are of another kind, if of the same worth and value.

8 Some things done by another may satisfie for the offender, which if they were done by the offender himselfe, would adde offence to offence: for some things done by some may be satisfactory and meritorious; which done by othersome, are unlawfull and impious.

9 Some things done by the offender himselfe may be unsufficient to satisfie, which done

by another may abundantly ſatisfie. And ſome alſo done by the offender may more than ſatisfie, which done by ſome other, either do not, or do but ſatisfie.

10 That ſatisfaction which is made by another doth the more juſtifie, the more willing, and the leſſe able the offender is to ſatisfie for himſelfe.

11 It is all one to be juſtified by the ſatisfaction, or merits, or righteouſneſs of another; ſeeing nothing ſatisfieth, but that which meriteth; and nothing meriteth, but righteouſneſſe.

12 To be juſtified in this manner, is not to be juſtified by any works, merits, or righteouſneſſe of a mans owne, but by anothers.

13 So farre forth then as a man

man is justified by satisfaction made by another, hee is also made just by the Justice of another.

14 To be made just by the Justice of another, is to be just by Imputation; it being not possible for any to be just, by anothers Justice, but by Imputation.

15 This Imputation is the accounting and accepting of another mans Justice, for that Justice which should be in the party himselfe.

16 It is not necessary, that that which is imputed to the justification of another, should be reputed as done by him that is justified. But it sufficeth to imputation, if that which is done bee esteemed, and in regard of that estimation, be accepted of, as equall in worth, and merit, to

that which the justified person should have done in his owne person.

17 The satisfaction of another, cannot be imputed to the Justification of an offender; except the trespass of the offender be after a sort imputed to him: As he that dischargeth another mans debt, is in that regard accounted and esteemed to be the debter.

18 Hence, as he that satisfieth for another is righteous in himself, but unrighteous by imputation only: So he that by this means is justified is unrighteous in himselfe, and righteous by imputation only; he being in the same manner just, as he that satisfieth is evill.

19 To hold therefore, that a man can in no sort, or sense, be just by another mans Justice, is to

to hold, That one cannot have any benefit by anothers satisfaction, or that one cannot merit for another: which well considered, will be found to overthrow the maine foundation of all Christianity.

Chap. VIII.

Of Pardon.

1 The speciall fruit of that Justification, which is by Satisfaction, if it be effectual, is *Pardon*.

2 *Pardon* is the remitting of an evill or punishment deserved by an offence.

3 That Pardon is ridiculous, wherein the fault is forgiven, but not the punishment; even as ridiculous, as one should say; He forgives the debt, but not

the payment of the debt, there being no other meanes to forgive and pardon a fault, but by remitting the punishment due thereunto.

4 There may be satisfaction, where there is no pardon, and pardon where there is neither satisfaction, nor any manner of Justification, *Psal.*7.8. and 17. 1. and 26.1. and 139. 23. and *Gen.*50 17,22.

5 Pardon therefore is neither the whole, nor any essentiall part of Justification, but only a *contingent* effect thereof.

6 Pardon may be either plenary, or in part.

7 *Plenary*, when all parts and degrees of punishment are remitted.

8 That is, when the offender is in no worse estate or condition, than he should have bin

in,

in, if he had not offended. For ſo long as he lies under any degree of evill, whether dammage or paine, which he had been free from, if he had not offended, he cannot be ſaid to be fully pardoned.

9 He is reputed to be in no worſe condition than hee was before; who though he remain under ſome degree of evill, which he ſhould have been free from, if hee had not offended, and ſhall never bee reſtored again, to the ſame eſtate he was in before; yet hath that evill recompenſed, either with greater certainty of that good, which he preſently enjoyeth, though not ſo great as the former: or with ſure titles and undoubted poſſibilities of better things to come.

10 Pardon in part, is when ſome

some degrees only, and not the entire punishment is remitted. As when he that hath deserved death, hath his life restored unto him, but not his liberty, or his goods, or his former Offices and Dignities.

11 Pardon also, is either free, or merited.

12 Free pardon is, when the punishment of an offence is remitted of meere grace, without any satisfaction at all.

13 The more freely a man is pardoned, the lesse he is justified: And the more a man is justified, the lesse freely is he pardoned.

14 Some offences are of that nature, and do in such a manner wrong the party offended, that without wrong done to himselfe, and disparagement to Justice, he cannot meerely par-

pardon the ſame.

15 Pardon merited is, when inſtead of the ſpeciall evill or puniſhment due to the offence, other ſatisfaction is made.

16 If that ſatisfaction which is made, be in it ſelfe as great an evill, or puniſhment to the offender, as that ſpeciall evill or puniſhment that he ſhould have ſuſtained; Or if the offender be as willing, to undergo the *ſpeciall* puniſhment, as to make other ſatisfaction; there to urge ſuch a ſatisfaction, is not to pardon.

17 If by Law it be left to the Offenders choice, whether he will undergo ſuch a ſpeciall puniſhment, or redeeme the ſame, with ſuch or ſuch ſpeciall ſatisfaction; there the offended in accepting of other ſatisfaction, doth not pardon.

18 If

18 If that satisfaction which is made, how full soever, be it selfe a lesse evill, to the party offending, then the speciall punishment, that he should have sustained; If it be in his choice who is offended, whether he wil accept the one or the other there to accept of the satisfaction, is in some degree to pardon.

19 He who is urged to make satisfaction in his own person is les pardoned than he who is suffered to satisfie by another.

20 If one cannot make Satisfaction for himselfe, and if none else can, or will make satisfaction for him, but he that is most deare to the party offended; And where the offence is of that nature, that nothing can satisfie for the same, but extreame punishment; And that it is a blot to the justice of the par-

party offended, not to punish the same, and in his free choice, whether he will punish the offender, in his owne person, or admit of that Satisfaction tendered by the other; There in this case to admit of the others satisfaction, and to release the party offending, from punishment, is, if not more, yet as graciously and mercifully to pardon the offender, as if hee had done it meerly, without any satisfaction at all.

21 Where there are divers persons equally guilty, and such a Satisfaction aforesaid, is accepted for some, and not for other some, and that without any respect of worth in the one, more than in the other, but of the meere and free good will, and pleasure of him that pardoneth; there in this respect, the par-

pardon (though purchased) may be said, to be after a sort, a free pardon.

Chap. IX.

Of Justification before GOD.

1 Hitherto of the Doctrine of Justification in generall. *Justification* (yet more specially) is either before God or man.

2 *GOD* being infinite in Truth and Knowledge, cannot deceive or be deceived. Those therefore who are justified before him, so farre forth as they are justified, they must needs be some way or other, truly just and righteous; It being equally an abomination to him, to justifie the unrighteous, as to con-

condemne the righteous. *Prov.* 17.15. *Esa.* 5.23.

3 To be justified before *GOD*, is to be cleared in his sight, and before his judgement seat, from the guilt of Sinne; And thereby absolved from punishment, in divine Justice due unto the same.

4 Sin is a transgression of Gods revealed will. For nothing else can be Sin, in his sight, but that which is done against his will, sufficiently by some meanes or other, made known.

5 *GOD* is infinitely and essentially just. And therefore of necessity his will must needs be the absolute rule of *Justice*. Whence these & such like consequences, are infallibly true; God willeth this or that, therefore it is just: This or that is repugnant

pugnant to his will, therefore
is unjuſt: This or that, he ne
ther willeth, nor nilleth, there
fore it is indifferent. *i.* Neithe
juſt nor unjuſt.

6 *Juſtification* before God,
either by pleading the fulfillin
of the Law, or that which
proportionable thereunto.

7 Thoſe who have fulfille
the Law, are juſt in Gods ſigh
by their owne inherent righte
ouſneſs, and accordingly, if nec
require, in that regard, juſtifi
ble.

8 In vaine it is, for any ma
to bee accuſed, or charged be
fore God, either for his doin
thoſe things, which are accor
ding to his Law; or for his no
doing at all, thoſe things whic
he hath done. Neither is there
in that regard, any danger o
cauſe to feare any Judgemen

or punishment from God, upon any such charge or accusation. And therefore, there is no use of any such Justification before God, by formall righteousnes, or the Law.

9 The Law is an exact and perfect rule of Justice, given by God, not in jest, as though hee cared not whether it were observed, or no; But in the greatest earnest that ever Laws were given.

10 The Law of God, and every parcell thereof, is so equall and just, and grounded upon that equity, that he who shall breake the least jot and title thereof, must needs in himselfe be unjust in the eyes of God.

11 Hee that keepeth the whole Law exactly, doth no more in equity, reason, and justice, than he is bound to doe;

and

and hee that transgresseth the Law but in one jot, doth therein more wrong and dishonour to God, than in observing all the rest, he doth honour him.

12 The severall parts of this Law do so conspire, and are in that manner so linked together, and are of that affinity and dependance, that he who transgresseth any one part thereof, doth therein in some degree or other transgress the whole law.

13 The Law is broken as oft as a man doth any thing that is forbidden, leaveth undone any thing that is commanded, or doth any thing commanded in any other manner, or to any other end than it requireth.

14 The more that a man by the power and freedome of his owne will and nature keepeth the Law, the more just he is according

according to the Law; and the more he keepeth it by supernaturall help and assistance, the lesse just he is, according to the same Law.

15 That outward observance of such & such parts of the law, as ariseth from the restraining power of Gods Spirit only, or through want of power, means, occasions, or opportunities to the contrary; or upon sinister ends and respects, is no part of that Justice, which is according to the Law.

16 The punishment due to the least breach of the law (and that according to God his most just and righteous judgment) is everlasting torment in Hell.

17 None therefore can be esteemed inherently just in his sight, who are guilty of any such Act, whereby hee is judged

ged worthy of ſo extreame pu-
niſhment.

CHAP. X

*¶ That no man is righteous, and
juſtifiable in Gods ſight, by the
righteouſneſs of the Law, or
by his own inherent
righteouſneſs.*

1 ALl men have broken the
Law of God, in ſome
degree or other. And there-
fore, in reſpect of our owne
righteouſneſs, according to the
Law, we are in the juſt Judge-
ment of God, Fire-brands of
hell.

2 All men (through their
owne default) are of ſo corrupt
a diſpoſition by Nature, that
they delight in nothing more,
then in the tranſgreſſion of his
Law,

Law, and hate nothing more, than that righteousnes, which is commanded in the Law; Insomuch that there is no sinne so damnable, but the best of men left to themselves, and having meanes and opportunity, would with a proud and high hand, commit the same.

3 That so many men are so free, from sundry of the greatest and grossest breaches of Gods Commandements, ariseth not from any just and righteous disposition of theirs, in the will and nature of man, but generally, from the restraining power of Gods spirit, and from his good providence, with-holding the meanes and occasions thereof.

4 Though the most damnable, and desperate sinners that are, hate some particular sinnes forbidden, and love some acts com-

commanded in the Law; yet their ends and purposes therein are finister and wicked, & tend some way or other, to the furtherance of some other impiety that is in them. So that their righteousnesse, such as it is, (being well scanned) will be found to be, but weapons and instruments of some unrighteousnesse or other.

5 All men by nature are disquieted, and grieved for nothing so much, as that they want power, means, and opportunities to commit some sin or other.

6 He which makes most conscience of obedience to Gods Law, doth not that which hee doth by the power and strength of his owne Nature, but by the powerful help and assistance of Gods Spirit, regenerating him, & making him a new creature.

7 The

7 The beſt, and moſt righteous man that is, doth in more things transgreſſe, then keep the law of God. Neither do any keep it, in ſo many things, or in that degree that they have power to doe.

8 Thoſe particular Actions, which the beſt men doe in obedience to the law, are defective, and not in all points anſwerable to the Law: but have ſin in that manner cleaving unto them, that God in that regard, may juſtly reject the beſt *Works*, that are or can be done, by any man in this life.

9 No mortall man therefore, can be juſtified before God, by pleading the fulfilling of the Law, or any formall inherent righteouſneſſe of his own; But the more he ſhall ſtand thereupon, the more unjuſt, and un-

righteous, he shall shew himselfe.

Chap. XI.

¶ *That no man can make satisfaction for his own sinne, or anothers.*

1. Seeing no man can be justified by pleading the fulfilling of the Law; It followeth, that they who are justified before God, are justified by some other proportionable means.

2 Those proportionable meanes must needs be, some speciall satisfaction, made for those sinnes which they have committed. *Rom.* 3. 23. 26. 24.

3 It is a speciall blemish, to the justice of God, to free a sinner from the punishment of the Law, except his Justice be by some

some meanes or other satisfied.

4 The guilt of sin meriting at Gods hand, in his just Judgement, eternall torments; that satisfaction by which a sinner is truly justified, must needs be such as may fully and sufficiently, merit freedome from the same punishment.

5 He that sinneth but once, though afterward by his own strength, he should in all things fulfill the law of God; yet seeing in so doing, he doth no more then he was bound to doe (a) though he had not sinned at all, he cannot by that meanes be said to make any part of satisfaction; much lesse if he shall fulfill the same, not by his own power, but by speciall grace & strength from God. For the more that God helpeth us, the more doth he merit of us, and

the leſſe we doe merit of him. (a) *Luke* 17.10. *Deut.* 5.29. & 6. 25. & 12.32. (b) 2 *Cor.* 3.5. *Phil.* 2.15. *Heb.* 13.21. *Iohn* 5.5.

6 There is no one Good work required by the Law, that any man ſince the Fall, is able to do, anſwerable in all reſpects to the Law. And (a) therefore the beſt works required by the law as they be done by man, cannot juſtifie himſelf, much leſſe make ſatisfaction for any ſinne, (c) *Iſa.* 64.6. *Iohn* 9.2,3,15.20,21. *Ro.* 7.18,22.

7 The Law of God bindeth all men, to (a) love the Lord with all their heart, ſoule, and ſtrength; And therefore alſo to the uttermoſt of their power, to glorifie him. There cannot then be deviſed, any work ſo great, tending to (b) Gods glory, but the Law by ſome circumſtance

or

or other bindeth men thereunto (a) *Deut.* 6.5. *Mat.* 22.31. (b) *Col.* 1.11. *Phil.* 4.8.

8 Therefore, there can be no works of ſupererogation, greater or worthier, then thoſe which are required in the Law, by which a man can, either in whole or in part, make any ſatisfaction to God for ſin. Yea, there is nothing that a man can doe, in honor and worſhip unto him, which is ſo much as acceptable unto him, except himſelf require it in his word.

9 Seeing every ſinne, in the moſt juſt and righteous judgment of God, deſerveth everlaſting torment in Hell-fire; there is nothing that any Man can ſuffer, either in this life, or afterward, which may be meaſured by time, which can either in whole or in part, make ſatiſ-

faction for sinne; there being no proportion, between that which is Everlasting, and the longest time that can be imagined. *Rom.* 3. 9. & 6. 23. *Gal.* 3. 10. 2 *Thes.* 1. 8. *Mat.* 25. 46.

10 No man can plead he hath suffred any wrong, (much lesse any answerable wrong) at Gods hand, whereby he deserves to be acquitted for the least sin.

11 No man therefore, neither by any deeds, or sufferings of his own, can possibly, either in whole or in part, make satisfaction for the least of his sins. And therefore, such as are justified before God, must needs be accounted righteous, by that which is formally in some other.

Chap. XII.

That no other meere Creature, can make satisfaction for sin.

1 Seeing no Sinner can satisfie the

the justice of God for his sinne, by any righteousnesse or suffering of his own, either he must (though guilty but of one sinne) according to the just judgment of God, be eternally damned; or he must needs make satisfaction by some other person.

2 Though there were but one sinner in the world, and all the rest were just and righteous persons; Yet there is nothing that all they either severally or jointly, or with the help of all the Saints and Angels in heaven could do or suffer, that can satisfie the justice of God for that sinner, though he were guilty but of the least sin; It being not possible that Creatures being finite, should satisfie so infinite a wrath and Justice.

3 He therefore, that will be found able indeed to make any

such satisfaction, as shall truly justifie a sinner, in that manner that he shall seeme in the eyes of God, as a righteous Person, and unworthy of the condemnation aforesaid, must needs not only be perfectly righteous himself, but Infinite also, and Almighty, and by consequent true God. *Isa.63. Heb.1.2,6.*

4 God being but one, cannot properly be satisfied meerely by himself, or by any Act, that is meerely and absolutely a Divine act: for in such a manner to satisfie himself, is in effect meerly to forgive without satisfaction, and to pardon without any *Justification* at all.

5 The person then who is to make such a satisfaction, must not only be God, but some way or other also differēt from God, and (a) therefore, and in that respect

pect (b) inferiour to God, (a) Ro. 1.3. Gal. 4.1. (b) Ioh. 14.28.

6 It passeth the wit of men or Angels to find out such a person: so that if an humbled sinner should be left to himself to search out this mystery, the further he should wade therein, the more he should plunge himself into a bottomlesse gulf of horror and despaire.

CHAP. XIII.

¶ That the Sonne of God is he that hath made satisfaction for the Sins of all them that shall be justified.

1 GOD in the Gospel hath revealed such a Person, as is both willing and able to make full satisfaction for sinne, and

thereby to procure the justification of a sinner before God, and a perfect Reconciliation.

2 This Person is *Christ Jesus* the (*a*) only begotten *Sonne* of God, (*b*) the second Person in Trinity, (*a*) 1 *Tim.* 2. 5. *Rom.* 3. 24. 25 (*b*) *John* 1. 14, 18. 3. 16, 18.

3 Those therefore who are Justified by satisfaction, made by him, must of necessity be righteous before God, by that righteousnes which is formally in Christ only, *Rom.* 3. 20, 24. & 4. 5. & 10. 3, 4, 5, 6, 9. *Phil.* 3. 8, 9. 2 *Cor.* 5. 21.

4 The Sonne of God, to the end that he might make full satisfaction for the sins of some men, did take upon himselfe the guilt of their sinnes, 2 *Cor.* 5. 21. *Isa.* 53. 12. & 1 *Cor.* 15. 3. 1 *Pet.* 2. 24. Typed, *Lev.* 4. 4, 24.

4.24 19.33. with 5.5, 16. *Exod.* 29. 10. 9. *Lev.* 8. 14. 22. & 16. 1.

5 Having taken upon himself the guilt of Sin, and being not fit as he was God, to performe any true Satisfactory work, he became (*a*) man also, assuming (*b*) into the Person of his Deity, the nature of man, and so became (*c*) in one and the same Person true God, and true man, and thereby a fit Mediator (*d*) between God and (*e*) Man, that so by the Power (*f*) of his Divine Nature he might make full satisfaction, in and by the humane Nature. (*a*) *John* 1. 14. *Phil.* 2. 7. *Gal.* 4. 4. (*b*) *Heb.* 2. 14, 16. (*c*) *Mat.* 16. 13, 16. *John* 3. 13. (*d*) *Rom.* 9. 5. *Tit.* 2. 13. *Phil.* 2. 5. (*e*) 1 *Tim.* 2. 5. *Heb.* 9. 13. (*f*) *Heb.* 9. 14 & 10. 5, 15.

By

6 By this meanes he became in respect of his Humane Nature assumed, inferiour unto God, and a Servant bound unto that Law, which (by their Creation) all other men are bound unto, and owing in that regard, both unto God and man, the very same services and duties that are therein universally required of all men, and subject to the very same curses and judgements, that upon the not performing of them, all other men are subject unto.

7 The Hypostaticall union of the humane Nature of Christ, into the Person of the Deity, doth no more free him from the bond of the aforesaid Law, whilst he converst upon Earth, then it makes him cease to be true man. And as not withstanding the said union, the bo-

dy

dy of *CHRIST*, being, a true Humane Body, was subject to corruption, and needed for it self, meate, drinke, &c. So his ſoule, being a Humane ſoule, and ſo (notwithſtanding the ſaid union) remaining; that Union cannot be ſaid to free it from the neceſſary obſervance of that Law, wherein the true formall naturall and Eſſentiall righteouſneſs of a humane ſoule doth conſiſt.

8 And as he was ſtrictly and abſolutely bound unto the aforeſaid Law even as much as any other man, ſo he did moſt accurately and preciſely fulfill the ſame, denying no obedience unto God, which the ſaid Law did require, but performing all things commanded; and that not only (as the Schooles uſe to ſpeake) materially, but formally

mally also, by meanes whereof he was, as man, truly and perfectly righteous in all things according to the Law of Creation.

9 This observing of the Morall Law being the work (a) of a Servant, (b) a part of his humiliation, a meanes whereby he declared himself inferior to his Father, and (c) which he did to please his father, & by which he was the more accepted of God; Some part thereof being directly (d) a part of his mediation, as his earnest prayers, Every part thereof being of that nature, (e) that without the same no other satisfaction could have been availeable, or effectuall, and all proceeding from such an estate and condition as he needed not have undergone (nor had not) if he had not

not taken upon him, to satisfie for sinners; some part of the satisfaction which he made must needs consist therein, & therefore it must in some degree or other be imputed to them to their *Justification*, (a) *Isa.* 42.1. 53.11. (b) *Phil.* 2.7. (c) *Luke* 2. 10. (d) *Gal.* 4.4. (e) *Isa.* 53.9,10, 11. 2 *Cor.* 5. 21. *Heb.* 7. 26. 1 *Pet.* 2. 22, 24. & 3. 18. & 1 *John* 3.5.

10 As he who to satisfie for another, becomes a Slave to men; doth in and by all those Acts, which the Lawes binde a Slave unto, make satisfaction, yea though they be such acts, as he becomming a slave, is bound upon paine of death to undergo: so seeing *CHRIST*, only that he might satisfie for *sinners*, did become *Man*, which is a greater debasement to him be-

(being GOD, equall to the FATHER,) then if the Sonne of a Prince should become a slave, it must needs be, that in and by those acts which he was bound unto by Gods Law, as a man, (though being man, he was bound unto them, under paine of eternall damnation) he made some degree of satisfaction or other: and therefore, it must needs be also in some measure or other, a part of that righteousnes, in and by the imputation whereof, a sinner is justified; and in that case, the greater the bond was that he did undergoe for the doing of them, the greater was his merit.

11 Therefore his very assuming of our humane Nature, and all the obedience he yeilded thereupon, and by reason thereof, whilst he was upon earth

earth at least in the state of humiliation, even during the time of his private life, seeme to be some part and beginning of the actuall execution of his Priestly Office, by meanes whereof, in part he pacified GOD, and consequently, in part satisfied for sin.

12 Though at his Baptism he was solemnly declared to be that *Messias*, and though after that he did more specially manifest himself to be the *Messias* by his publick Ministery: yet it appeares not by any probable reason, that then (and not till then) he began actually to doe the works of a Mediator.

13 As Christ was born of a Woman, not for his own sake, but for theirs whose Saviour & Redeemer he is: So being born of a Woman, he was made under

der the Law also, not for his own cause, but for ours; yea, therefore he was born of a Woman, that so for our sake he might be under the Law. Also, as he became a Servant for our sake; So in that very regard he came under the Law of a Servant, it being all one to become a Servant, and to be made under the Law of a Servant; the being under the Law of a Servant, being that which makes him become a servant.

14 Christ might have been a pure, holy, harmlesse, and undefiled High-priest, though he had performed no other obedience to the Morall Law, nor had been no otherwise (in regard of his obedience to the said Law) a servant, then he is now being glorified: So much therefore of his conformity to the

the ſaid Law as concerns his humiliation, muſt either be unneceſſary, or part of his ſatisfaction.

15 Though this obedience of Chriſt to the Law be a part of that righteouſneſs whereby a ſinner is juſtified; yet it followeth not thence that a ſinner is juſtified by the works of the Law, in any ſuch ſenſe, as they are (a) excluded by the Apoſtle ſeeing the Law bindeth every man to doe the works required therein, in (b) his own perſon & not by a Deputy. And the Apoſtle directly diſputeth only againſt ſuch a juſtification by the Law, whereby a man (c) Fanciſeth by his own deeds done in his own Perſon to be juſtified: For, though Chriſt himſelfe who in his own Perſon fulfilled the Law, may be juſtified by the ſame

same Law; yet it followeth no
that they to whom this righte
ousnes is imputed, are justifie
thereby, (d) but rather the con
trary, (a) *Rom.* 3. 20, 28. & 4. 1
Gal. 2. 16. & 10, 11, 12. (b)
Deut. 27. 26. *Ezec.* 8. 14. *Lev.*
18. 5. *Rom.* 10. 5. *Gal.* 3. 12
(c) *Rom.* 4. 2, 4. & 10. 3. (d)
Gal. 2. 21. *Rom.* 3, 27.

16 This legall righteousnes
of our Saviour Christ cannot
truly be said to be totally impu
ted to every sinner that is ju
stified: for then there needed
no other or further satisfaction
to be made; seeing by meanes
thereof alone every such sinner
must needs be as it were per
fectly righteous; and where a
man is so reputed, there needs
no satisfaction to be made: nei
ther can any one speciall or di
stinct part be said to be impu-

ted

ted to one, and another part thereof to another: but it is as a Diamond or Jewell, paid for the satisfaction of many mens debts, which cannot be said that it is either totally paid, for every Debter, or one part for one, and another for another; but generally, the whole is paid for all, and every one hath his part in the whole; and not one this part of it, and another in that.

17 Christ yielded full obedience, not only to the Morall Law, by meanes whereof he was perfectly righteous, and as man needed no other or further degree of righteousnes: but he submitted himselfe also to those Lawes which were (a) peculiar to Gods people, and prescribed to them by occasion of sin, and in conforming whereunto they pro-

professed themselves to be sinners; and which, had they not been sinners, they should never have been subject unto; as if by this carefull and strict conforming thereunto, he (*b*) had acknowledged himselfe the chief of sinners: hence he was (*c*) Circumcized, (*d*) Offered Oblations, (*e*) performed all other Ceremoniall Observances. Hence he was also (*f*) Baptized, (*g*) and received the Sacrament of his own Bodie and Blouds and (*b*) this also he maketh expresly a part of his righteousnesse. (*a*) *Gal.* 4.4. (*b*) *Isa.* 53.12. (*c*) *Luke* 2.21. (*d*) *Luke* 2.24 (*e*) *Joh.* 7.2,10. *Mat.* 26. 17,18. 9.20. (*f*) *Mat.* 3.13. *Luke* 2.21. (*g*) *Mat.* 26.26. (*h*) *Mat.* 3.10.

18 He being without any sinne of his own, he could not

as man be bound unto these kinde of Lawes: his obedience therefore unto them must needs be either of no use, or else must be performed in regard of our sinnes imputed unto him. And therefore whatsoever he did herein, it was principally for the expiation of them, and consequently for our justification.

19 Our Saviour took not onely our Nature upon him, and subjected himself to the Lawes before said, but together with our Nature all the common (*a*) frailties and infirmities thereof. He framed not therefore unto himself at the first a glorious body like unto *Absolons*, or unto *Adams* in the first Creation; but he was (though (*b*) miraculously by the power of the Holy Ghost, without the helpe of man) conceived in the womb of

of a weake and sinfull woman. After tenne moneths he was brought into the World, after the manner of other Children, and with all the common weaknesses and infirmities of other children. And he was subject unto, and endured in his flesh before he was glorified, (d) hunger, thirst, heat, cold, wearisomnesse, &c. (a) *Rom.* 8.3. *Heb.* 2.17,18. & 4.15. (b) *Mat.* 1.18. *Luke* 1.34,35. (c) *Luke* 2.6. (d) *Mat.* 4.2. *Joh.* 4.6,7.

20 Though notwithstanding the aforesaid assuming of the Humane Nature, and the frailties thereof, he continued still to be God, equall with his Father; yet he was in his Humane nature of his further content, so to debase himself, as to endure whilst he was upō earth, for sundry yeares, many miseries,

ries and calamities, & to beare and put up at the hands of men, (b) even of those which were his own speciall Officers and Servants, many horrible intolerable indignities & contumelies, as though he had been the most unworthy, base, and contemptible person, that ever the earth bore. More particularly, he was content to the end aforesaid, amongst other abuses, to be most wrongfully (c) accused, arraigned, and condemned of high Blaspemy and Treason, and in that judgment, not only most (d) inhumanely, and barbarously, to be buffeted, spet upon, whipped, Crowned with Thornes, but also to be put unto the (e) most shamefull and accursed death of the Crosse; A death that none were put unto, but the basest and most odious

malefactors, such as were reputedthe most notorious villains in a State: yea, such as were after a sort, in some speciall manner accused of God himself.

(a) *Isa.* 53. 3, 4, 5, 6, 7.

(b) *Iohn* 13. 8. *Mar.* 14. 45. *Luke* 22. 34. *Matth.* 26. 74. *Mar.* 14. 27.

(c) *Mat.* 26. 60, 61, 65. *Mar.* 1. 14, 64. *Lu.* 22. 65. & 23. 2, 14.

(d) *Mar.* 14. 65. *Luke* 22. 63, 64. *Mar.* 15. 15. *John* 19. 2.

(e) *Ioh.* 19. 18. *Gal.* 3. 13. *Phi.* 2. 8.

21 All this was not sufficient for the Redemption and justification of sinners, but besides his most patient enduring all these Indignities from Men; He (whilst he hanged upon the accursed Tree) had such a deepe sense of the incomprehensible wrath of God his Father,

ther, and of his dreadfull juſtice againſt thoſe ſinnes, the Satisfaction whereof he had taken upon himſelf, that the very apprehenſion therof (before it ſeiſed upon him) made him ſweat drops of bloud. And the ſenſe thereof when it was upon his Soule, made him moſt fearefully to cry out and ſay, *My God, my God, why haſt thou forſaken me?* And all this he (*b*) endured, till the juſtice of God was fully ſatisfied for their ſinnes, the guilt wherof he had taken upon himſelf, (*a*) *Iſa.* 53.10. *Luke* 22.42, 44. *Mat.* 27.46. (*b*) *Iſa.* 53.7, 10, 12. 1 *Tim.* 2.7. *Heb.* 1.3. & 9.26, 28. *Rom.* 8, 33, 34.

22 In theſe things thus done and ſuſſ'red jointly conſiſts that Righteouſneſs, or Satisfaction of Chriſt, for and by which a ſinner is juſtified before God; Though

the Scripture principally attributes the Salvation, Redemption, and Justification of a sinner, to his sufferings on the Crosse, and his Bloud-shedding, because in them, consisted the *consummation* of his Priestly office, and the maine, and principall, and most effectuall part of his satisfaction.

23 These things aforesaid being done and suff'red by such a person, must needs be of (*a*) inestimable price, and in that regard as much (if not more) glorifie the Justice (*b*) of God, as if the Sinners themselves either had never sinned, or had made full satisfaction in their owne persons. (*a*) 1 *Cor.* 6. 20. & 7. 23. 1 *Pet.* 1. 19. (*b*) *Rom.* 3. 26.

24 They may be sufficient for the *justification* of a sinner, and

may

may be said to be imputed thereunto, though every particular Sinner be not esteemed and reputed to have done and suff'red those very particulars, which Christ herein both did, and suffred, it being sufficient that they were undertakē for (a) a sinner, and accepted of God, either for that righteousnes which should have inhered in a sinner, or for that satisfaction that the sinner should have made in his owne person (a) *Rom.* 5.8,8,10. 1 *Cor.* 5.7. *Gal.* 2.20.

25 Those for whom Christ Jesus hath in manner aforesaid satisfied, are esteemed in Gods eyes, in regard of that Satisfaction made, as if they were free from (a) all sinne, both originall and Actuall, of Commission and omission, (a) 1 *Joh.* 1.9. *Apo.* 1.5.

26 No sinner can be estee-

med free from all sinne in manner aforesaid, but he must therein of necessity be esteemed, as (a) perfectly righteous, the least defect of righteousnes, being a degree of sinne. (a) *Rom.* 4. 5, 6, 8. & 5. 19 *Phil.* 3. 9. 2 *Cor.* 5. 21. (b) 1 *Ioh* 5. 7. & 3. 4.

27 It is therefore all one, to be free from all sinne, and to be perfectly righteous; That (therfore) by Christs sufferings we are freed from all sinnes, and by his Active obedience, we are made righteous, (as thogh these were two divers effects of those divers acts) seemes to have no warrant from Scripture, and to be repugnant to reason; It being not possible to devise a *medium* between him that is no Sinner, and a righteous person, no more then between the Ayr free from degrees of darknesse, and fully light,

light, or a man in no measure blinde, and perfectly seeing.

28 He that is free from all sinne, is thereby freed from all degrees of eternall death: and whatsoever doth effectually and meritoriously free a man from all degrees of death, doth also thereby intitle a man to everlasting life. Christs sufferings therefore, and his righteousnes must either jointly doe both, or one of them must be utterly excluded from both; for that which effecteth the one, effecteth the other also of necessity.

28 Though it be said, *That Christ dyed for our sins, and rose againe for our justification*: yet it doth not follow thence, that by his death and suffering only our sinnes are expiated, and by his fulfilling the Law, we are moreover made righteous, and inti-

ruled to everlasting life: for by his resurrection in that place we cannot understand his fulfilling the Law, it being no part thereof, and his dying for sin, was for our justification also: so that the meaning of the Apostle seemes to be this onely: That Christ both dyed for our sinnes, and rose again to this end; that we might be justified, implying also, that though Christ dyed for our sins, yet if he had not risen againe, we should not have bin justified.

Chap. XIV.

Of the Pardon of our sinnes, and our Adoption.

1 THe satisfaction aforesaid being made by Christ, it must needs be effectuall, and not

not in vaine, and therefore the plenary pardon of all their sins, for whom he satisfied, must necessarily follow thereupon; for if but one sinne be unpardoned, eternall death and misery must necessarily succeed.

2 It had been a staine and blot to the justice of GOD, to have meerely pardoned the sins of any without due satisfaction made; else we must hold, that either the sufferings of our Saviour were not such as they appeared, but onely demsions, which is blasphemy for any to imagine, or that GOD would never have suffered his sonne to have indured that which he did.

3 Though the pardon of sin was bought with a more valuable price then ever any thing else was, or can be bought; yet

in that God accepted of ſuch a price as this at the hands of his only begotten Sonne, in whom he was well pleaſed, for them that were his Enemies, and in whoſe eternall confuſion he might have glorified himſelf, he doth therein as graciouſly and mercifully pardon us, as if he had done it freely, without any price at all: yea, the greater the ſatisfaction was, the more was his mercy and grace, in pardoning by ſuch a meanes.

4 There is not the leaſt merit & deſert in thoſe for whom God accepteth the aforeſaid ſatisfaction, why they ſhould be pardoned any more then the damned, unto whom God denyeth this pardon. God therefore (when he might with honour & glory have damned all) ſo freely accepting ſuch a ſatisfaction

faction for ſome, without any cauſe in themſelves, may be ſaid in that reſpect moſt freely to pardon them.

5 Though the eſtate of a ſinner that is juſtified, and conſequently pardoned, in it ſelf conſidered, be for the preſent in this life many degrees worſe then it ſhould have been, if he had not ſinned at all; yet in reſpect of the certaine poſſibility to the inheritance of Heaven, and the eternall glory thereof at the (a) end of this ſhort life, it farre excelleth the other: (a) 8. 17. & 18, 19, 29, 30. 2 *Cor.* 4. 17, 18. & 5. 1. & 1 *Pet.* 1. 3, 4.

6 The (a) inheritance of heaven, and our ſpeciall title to be the (b) Sonnes of God, being a condition in it ſelf many degrees greater then that which we loſt by ſinne, we cannot be

ſo

ſo properly ſaid to receive all the degrees thereof by vertue of any act, either of juſtification or pardon; it being in the nature of the one, to free onely from fault, and of the other, to free from puniſhment deſerved by the fault: in which regard, as the partie by vertue of them muſt needs be placed, either in the ſame, or as good an eſtate as he was in before: ſo more then this cannot be required by vertue of either. (a) *Rom.* 8. 15, 17, 1 *Pet.* 1. 4. (b) *John* 1. 12. 1 *Ioh.* 3. 1.

7 Though we cannot be ſaid to be intituled to that ſpeciall Adoption of Sonnes, and all the degrees of glory in heaven by the merits and ſatisfaction of Chriſt aforeſaid, ſo farre forth as they are applyed to our juſtification: yet ſeeing Chriſts merits

merits may be greater, and of more force then for the satisfaction for sinne, and the meere justification of sinners thereby, we may notwithstanding be said to be both adopted and glorified by his merits; It being cleere, that all the grace and glory which we shall enjoy (*a*) is given for Christs sake, and by (*b*) vertue of his mediation, and consequently of his merits. (*a*) 1 *Cor.* 3. 21, 24. *Eph.* 1. 5, 6. *Col.* 1. 13. *Ioh.* 1. 12 (*b*) *Gal.* 3. 26. *with* 4. 4, 5. *Luke* 22. 29.

CHAP. XV.

Of justifying Faith.

1 THose sinners onely are justified before God, in manner afore-laid, who living till they come to yeares

of

of discretion) doe by a sound and lively Faith lay hold of and relye upon the aforesaid satisfaction only, and the merits thereof, and not upon any merits and works of their own.

2 Hence this Faith is called by Divines, *Justifying Faith*, in which regard also men are said to be (*a*) Justified by Faith; and faith is said to (*b*) be accounted for righteousnes, and to be (*c*) that which onely justifieth, (*a*) *Rom.* 3.24,25,30. & 10.10. *Gal.* 3.8,24. *Eph.* 2.8. (*b*) *Rom.* 4.3,5, 6,9,11,22,23,24. *Gal.* 3.6. *Jam.* 2.22. *Gen.* 5.6. (*c*) *Rom.* 3.27, 28. *Gal.* 2.16.

3 This Faith is a speciall (*a*) gift of God, given onely to the Elect; and therefore the greater it is, the more it bindeth us to God, and cannot merit at Gods hand any thing for us: whence it

it cannot satisfie the Justice of God, or merit pardon for the least sin, and therefore in proper speech it cannot be said to justifie a sinner, or adde in it self any true force or efficacy thereunto, it being no meritorious cause thereof, (a) *Eph.* 2. 8. *Phil.* 1. 19. *Tit.* 1. 1.

4 For this cause then Faith is said to justifie, and onely to justifie, because it alone is the instrument, which apprehendeth and applyeth that righteousnesse, for and by the imputation whereof a Sinner is justified (a) *Rom.* 3. 25. 24. & 4. 24, 25. & 5. 1.

5 Hence it is that the Covenant of grace in stead of that righteousnes of the Law, which is wanting in us by reason of our sin, requireth no other thing inherent in us, in the place there-

of

of, whereby we may be declared to be justified, but Faith onely (a) *Rom.* 10.5,6,9,10. *Ioh.* 3.14.15,19,18,36. & 5.24. & 6.40. *Mar.* 16.16. *Act.* 10.43. & 16.31.

6 It is all one in truth to say, that a sinner is justified only by the righteousnes of Christ imputed, and that he is justified by Faith: For he only can say, he is justified by Christs righteousnes, who hath faith: and he who hath Faith, is therefore said to be justified by Faith alone, because Faith alone apprehendeth and applieth the said righteousnesse: so that the one ever implyeth or presupposeth the other.

7 Repentance and good works doe necessarily follow Faith, and according to the degrees of their soundnes and sincerity,

they may be of force to justifie either themselves, or that faith, from which they proceed, but they can have no force by any merit to justifie a Sinner, in regard of any sinne that he hath committed, though they may serve as Seales and Pledges, and so many testimonies of that justification which is by Faith in Christ alone.

Chap. XVI.

¶ Of justification before Man.

1 HItherto of *justification* before God. Justification before Man is, when in any of the Formes before spoken of in generall, a person is justified before Man.

2 A man may after a sort be justified before men, who in the knowledg of mē is most unjust, and he may be condemned before

fore men, who is known to be (in respect of that matter, for which he is condemned) most righteous. Also a man may be justified before men, for that for which he shall be condemned before God: and he may be justified before God, for that for which he is condemned of mē.

3 He is universally justified before the strictest *Tribunals* of men, who cannot be proved to have done any fault, or who is proved to be guilty of such faults only as all men universally are guilty of; This being a sufficient *Plea*, at any humane barre (to free from all blame and punishment amongst men) that he is therein, no more, no in no greater degree guilty, then his Judges and Accusers, or the best, or all the men in the World. It being inhumane, & consequently

ly unjuſt for any man, either to accuſe or condemn his Neighbour, for that which all, & therfore himſelf, and thoſe who are better then himſelf, are known to be guilty of.

4 A man even in that eſtate which he is now in, may ſo live amongſt men, as he may merit to be (as is aforeſaid) univerſally juſtified in their Courts, and that either by his formall and inherent Righteouſneſſe, or otherwiſe: *Luke* 1.6. 1 *Tim.*3.2, *Phil.* 2.15.

5 A man may ſo treſpaſſe againſt a man, that he can never by any meanes make him full ſatisfaction for the fault done, in which caſe he muſt neceſſarily live and dye unjuſtified before man.

6 The extreameſt ſatisfaction that man is to exact of man for the

the greatest fault, is Temporary death: and to wish, much more to attempt his eternall death, though for the greatest trespass that can be offered, is greater, and more barbarous cruelty, then is to be found amongst the Canibals: and is a greater trespasse against his Neighbor, then any that his neighbor can commit against him in another kind.

7 Man may be justified before Man, not by Man only, but by God also.

8 God also may justifie us before Man by our formall and inherent righteousnes. Thus by sundry meanes here upon earth he sometimes justifies his children against the sundry calumniations and slanders of wicked men: But more especially he will do it at the day of judgment, in the face of the whole world;

world; manifesting, not onely that Righteousnesse of theirs, which they have in and by Christ; But the Inherent innocency, integrity, and sincerity of their hearts and waies, so much belyed and traduced by the wicked enemies of sanctity and Religion.

¶ The

¶ The Summe of all.

1 ALl Men are sinners.

2 The least sinne in the just judgement of God merits eternall death.

3 No sinner can in Gods justice be freed from the same, but he that is truly justified before God.

4 No sinner can be justified before God, but by satisfaction.

5 No sinner can by himself, or any other creature make satisfactiō

6 When no meer creature could, Christ the Son of God did make satisfaction.

7 Christ, that he might make satisfaction became Man.

8 Christ being Man, made satisfaction by fulfilling the Law, and dying.

9 Christ having made this satisfaction, the Father imputeth it, the holy Ghost sealeth & ratifieth

fieth it to the partie justified.

10 *In ratifying and sealing it, Faith is given to believe, and apprehend it.*

11 *Faith being given to believe and apprehend it, it bringeth forth good works in testification of thankfulnes for it.*

1—*God the Father just fieth by imputation.*

2—*God the Sonne, by Satisfying and Meriting.*

3—*God the Holy Ghost, by Sealing and Confirming it.*

4—*All three by gracious pardoning and absolving.*

5—*Faith, by apprehending & applying.*

6—*Good works, by manifesting and declaring.*

1. *The whole Trinity are the principal, and efficient cause of justification.*

2. *Faith the Instrumentall.*

3. *Christ*

2. [illegible] Satisfactory Right-
ousnesse the Materiall.
4. The Imputation thereof, the
Formall.
5. The Salvation of a Sinner,
the Finall.
6. Good Works the effect and ne-
cessary Consequent.

Ergo,

1. All that are justified, are ju-
stified onely by the free grace
of God, and merits of Christ.
2. None are justified for, or by,
their own workes.
3. None are justified without
works.

FINIS.